

THE REHEARSAL.

1. No Church upon Earth, according to Mr. *Hoadly*.
2. His Notion of our *Limiting God*.
3. Comes up to the *Horeb Contract* of the *Rights*. And Terribly Applicable to our *Diffenters*.
4. What it is to live *Soberly* in this present World.
5. How to Measure the Size of *Sins*.
6. Mr. *Hoadly* Confounds himself as to the *Form of Church Government*. With the true End and Design of it.
7. The *Sin of Schism* Exemplify'd in other Cases, particularly in that of the *Diffenters*.
8. Mr. *Hoadly* Joyns with the *Rights*, in making the *Institutions of Religion* to be *Mechanism*, and a *Charm*.

SATURDAY, September 13. 1707.

(1.) *Country-man.* **I**F I understand Mr. *Hoadly* right in what you Quoted out of him last time, there can be no such thing as any *Church of God* upon Earth. For if there be any such *Church*, Separate from the Rest of Mankind, then, according to Mr. *Hoadly*, they *Chain God down*, as the *Heathens did their Idols*, to their own *Society* or *City*.

(2.) *Rehearsal.* When *God* gathers a *Church* to Himself from among the Rest of Mankind, and *Incorporates* them into a *Distinct and Peculiar Society*, and gives them *Laws* and *Rules*, He *Limits* or *Chains* them down to the *Observance* of His *Laws*: But can this be call'd their *Chaining down* of *God*, or *Limiting* *Him*? Because He *Limits Us*, do we therefore *Limit Him*? Or do we *Tye Him to those Rules* to which He *Tyes Us*? Mr. *Hoadly* can make no *Excuse* for this very Extraordinary sort of Expression of our *Chaining down God*, but that he thinks (with the *Book of the Rights*) That *God* did not *Institute* any *Church*, but that all was done by the *People*, who (in that Case indeed) took upon them to *Chain down God*, if they *Appropriated* the *Peculiar Presence of God* more to one *Church* or *Religion* than *Another*, or gave *Promises* or *Privileges* more to *One* than to *Another*.

(3.) This comes up, in its Consequences, to what the *Rights* calls the *Horeb Contract*, to make *God* derive His Power from the *People*. For what else is it, if we can

Appoint the *Means* by which we shall be *Sav'd*, that is, if we can set up a *Church*, and *Mould* and *Fashion* it as we think fit? And it is the same if we take upon us to alter what *God* has *Appointed*. For that is still setting our selves above *God*, both as to *Wisdom* and *Authority*. This is a Terrible Consideration to those among us, who set up *Churches* of their own *Heads*, and have no *Regard* to that which was *Instituted* by *Christ*, but *Despise* its *Government*, and the *Succession* of it to this Day, and think they can *Contrive* as well or Better for themselves!

(4.) *Country-m.* Mr. *Hoadly* says, as you have Quoted him, That *some one Form of Government* was *Instituted* (by *Christ*) as *Proper to carry on this End*, that is, to *Enable men to Walk Soberly, Righteousness, and Goaly in this present World*, as he Expresses it, p. 7. And thence Infers, that whoever *Walks Soberly* in any *Communion*, or *Under what-ever Church-Government*, is *Safe*, as having Attain'd the Great End of *Christianity*.

Rehears. I have told him before, That ther is something else in *Christianity* besides living a *Sober Life*. The *Devil* is *Sober*, for he cannot be *Drunk*. Yet he is a *Devil* still. The proper Works of the *Devil* are *Pride, Malice, Envy, Emulation, Wrath, Strife, Seditions*, causing *Schisms* and *Divisions*, and breaking the *Peace* of the *Church* and of the *World*, by opposing *Government*, whether in *Church* or *State*, and *Leading Men* into *Schisms*, and *Rebellions*. And some Men can do this very *Soberly*! And put a *Grave Face* upon it all! Nay, do it all in the *Name* of

of the *Lord!* Adding *Blasphemy* to *Wickedness!* And *Satan* can Transform himself into an *Angel of Light!* These are the *Wiles of the Devil*, by which many *Unwary* and *Unstable Souls* are Caught; and think themselves Ascending up *Jacob's Ladder*, while they are in the very *Call of Bitterness* and *Bond of Iniquity*.

(5.) Those *Sins* are the *Greatest*, which do most *Hurt* to others. What *Sin* then so *Great* as to Lead *Multitudes* into *Schism* and *Rebellion*, to make them *Envie* and *Hate*, *Destroy* and *Murder* one another! And when the Face of *Godliness* is put upon this, it renders it *Tenfold* more *Deform* and *Abhorrent*! The *Pharisees* were the most *Precise* of any *Sect* among the *Jews*, and in all *Appearance* most *Sober* and *Godly Persons*. But they were *Proud*, full of *Spiritual Pride*; they were *Hypocrites*, and inwardly they were *Ravening Wolves*; they Devour'd *Widows Houles*, and for a *Pretence* made *Long Prayers*; therefore their *Condemnation* was the *Greater*.

(6.) But Mr. *Hoadly* says, That *Some one Form of Government* was *Instituted* as proper to carry on this *End*, of living *Soberly*, &c. I wou'd ask him then whether that *Form of Government* which *Christ* did *Institute* in His *Church* is not still as Proper to carry on this *End*? Or whether we can *Mend* it, by *Destroying* that *Form*, and setting up others of our own *Devising*? Are we *Wiser* than *Christ*? Or have we *Authority* to Alter what *He* has *Instituted*. I need no *Form of Government* to make me live *Soberly*. I can do that of my self, with the Grace of *God*, without the Help of any *Government*. But *Government* was *Instituted* to *Preserve* the *Body* of the *Society* in *Peace* and *Unity*. And whoever Breaks that, let him be as *Sober* as he will, he is doing the *Work* of the *Devil*, and what *Christ* calls the *Tearing* His own *Body* in *Pieces*. Therefore *He Commands* us to *Mark* those who *Cause Divisions* among us, and to *Avoid* them.

(7.) And the Reason of this wou'd Appear very *Plain* to any *Man* who wou'd Apply it to his own *Concerns*. What would he think of one who shou'd make *Divisions* in his own *Family*? To set up the *Wife* against her *Husband*, the *Children* against their *Parents*, and the *Servants* against their *Masters*, and against one another.

What wou'd he *Deserve* who shou'd make a *Murince* and *Desertion* in an *Army*? The *Mischiefs* of *Division*, and *necessity* of *Union* appear very plain in these *Cates*, and in the *Case* of every *Society* of *Men* whatsoever. But in the *Church* only *Division* is a *Harmless* thing, in some *Mens Opinion*! And they Call it *Moderation*! Nay, these

who make *Divisions* in our *Church* are as sensible of the *Mischiefs* of it as any, when it happens among *Themselves*. Then they can see the *Sin* of *Korah*, and Apply it to those who *Separat* from them. And *Dio-trephes* and *Judas* are the best *Names* they can bestow upon such. As we see in the *Writings* of the *several Sorts* of our *Dissenters* against one another. Ther is not a *Hoadly* to be found among all these, who shou'd tell them they might be *Sav'd* on both *Sides*, and let them but lead good *Lives*, their *Divisions* wou'd do them little *Hurt*! No. They wou'd not have been *Carry'd* away with such *Trimming*. All *Parties* wou'd have spned such a *Laodicean* from among them. They wou'd have told them, that a *Man* cou'd not be *Said* to lead a *Good Life*, who did *Distract* and *Divide* the *Church* of *God*. That *Jezebel* who calleth her self a *Prophetess*, shou'd not be suffer'd to *Seduce* the *Servants* of the *Lord*, tho' she liv'd otherwise a *Good Life*, and never so *Precise* and *Strict*.

(8.) They wou'd not have *Endur'd* to have their *Ordinances* call'd *Mechanism* and a *Charm*. Which *Piece* of *Wit* Mr. *Hoadly* borrow'd from the *Book* of the *Rights*, which says that our *Consecrations* are *Conjurations*. For what need any *Consecration* of the *Elements* in the *Holy Sacrament*, if, as he says, it is no more than a *Grace Cup*? And Mr. *Hoadly* has from the *Pulpit* given the *Deists* that *Pretty word* of *Mechanism* (or they have given it him) to *Play* upon the *Sacraments*, and all *Ourward Institutions*. And if we lay any *Streis* upon them, then they are a *Charm* too! A fine *Solution* of *Religion*!

ADVERTISEMENTS.

ST. *Paul* no mover of *Sedition*, or a *Brief Vindication* of that *Apostle*, from the *False and Disingenuous Exposition* of Mr. *Hoadly*, in a *Sermon* preach'd before the *Lord Mayor* on *Rom. xiii. v. 1*.

A Parallel between the *Faith* and *Doctrine* of the present *Quakers*, and that of the *Chief Hereticks* in all *Ages* of the *Church*. And also a *Parallel* between *Quakerism* and *Papery*.

THe *Bishop of Salusbury*'s proper *defence*, from a *Speech* cry'd about the *streets* in his *Name*, and said to have been spoken by him in the *House of Lords* upon the *Bill* against *Occasional Conformity*.

Sacrifice the *Divine Service*, from the *Covenant of Grace*, to the *Consummation* of the *Mystery of Man's Redemption*. By *J. Scandret*, *Priest of the Church of England*: To which is prefix'd a *Letter* to the *Author*, from the *Reverend Mr. Charles Leslie*, *Chancellor of the Cathedral of Connor*, in the *Kingdom of Ireland*.

Two Sticks made One, Or, The Devil upon *Dun*.

The *Principles* of the *Dissenters* concerning *Toleration* and *Occasional Conformity*.